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Biblical Notes.

Marginal References with the Revised Version. The absence of marginal references from the revised Bible has been a great inconvenience to every one. It has necessitated constant turning to the old editions, and when one might not have both, the Authorized Version has been the one chosen. It has been one of the drawbacks to the practical adoption of the Revision. Steps are being taken in England toward supplying this radical deficiency. The Convocation of Canterbury has assumed the appointment of a committee who shall prepare the list and arrange for its publication with the text. It seems that the Revisers originally contemplated doing this themselves, but the time and labor called for were more than they could provide, so the matter went by default. A complete set of marginal references, of which Dr. Scrivener was the editor, was continually used by the Revisers in their work. The new list to be published will probably be a careful revision of this one by Dr. Scrivener, with such additions as may seem suitable. Many who admire and use the Revision will be thankful when they can have a copy with full and exact references on the margin.

Phylacteries. The phylactery worn upon the forehead is a small, black leather box, half an inch square, with four compartments, in each of which is a tiny scroll. These scrolls are strips about four inches long and half an inch wide, rolled up, fastened by a minute band of parchment, and tied with the hair of a clean beast. Scroll No. 1 is inscribed with Exodus 13 : 1-10, relating to the sanctification of the first-born, the Passover Feast. Scroll No. 2 has verses 11-16 of the same chapter. Scroll No. 3 contains Deut. 6 : 4-9, the great Creed of the Jewish faith. Scroll No. 4 has Deut. 11 : 13-21. In all, then, the phylactery contains thirty-one verses of the Pentateuch. To the lid of the box is attached a strap some two yards long, which is knotted to form a fillet for the head, and retain the phylactery in place upon the forehead. The outside of the box bears a Hebrew letter which is an abbreviation for one of their names of God. The phylactery for the arm has but one compartment and one roll, which, however, contains all four above passages ; and there is no initial upon the exterior. The wearing of the phylacteries grew out of a literal interpretation of the Deuteronomy text on Scroll No. 3, and was parallel to a religious practice already common in Egypt. Christ does not seem to have condemned the custom in itself. So writes Rev. J. G. Kitchen, in the *Treasury*.

The Effect of Errors in the Bible. An important article was recently contributed to *The Thinker* by Rev. J. J. Lias upon the subject : How do Errors in the Bible Affect its Divine Authority and Inspiration? In concluding, he says : "The admission of the existence of error in the Scripture *does* destroy the theory of a revelation made by means of an infallible book, every portion of whose contents is equally important and equally binding on the conscience. . . . It may even destroy the idea of a volume in which—so far as the New Testament is concerned—the utterances of accredited teachers of religion are

all equally to be received and equally regarded as a basis on which a dogmatic theological system may be founded. But it does not destroy the doctrine that the Scriptures contain the true revelation of God, and of his dealings with mankind. It does not destroy the conception which has been handed down to us of the religious history of the world ; that God chose out first a family, and then a nation, to be the depository of the truth on which he designed to build his Church ; that men learned, as well by his precepts as by their disobedience of them, their weakness and his strength ; that the meaning of those precepts, through the teaching of a series of inspired men, became even clearer as the time for the fulfilment of the promise drew nigh, until at last Christ came to ransom men from the power of the evil one, to breathe his Spirit into mankind, and to bring them into fellowship with one another by reason of the inward union of each individual with each Person of the Blessed Trinity which had become possible through his Divine humanity. This larger, wider conception of the function of the Scriptures will be as vast a help to the theology of the future as its absence has been a hindrance to the theology of the past."

The Longevity of the Patriarchs. Prof. H. E. Ryle, writing in the *Expository Times* upon the subject, declines the literal view commonly held, that these individuals lived the large number of years assigned to them in the early chapters of Genesis, for these reasons : (1) physiologists have not been able to show that man's physical vitality, in the infancy of the race, was greater than it has been in later times. (2) The analogy of savage tribes, in a stage of primitive barbarism, does not favor the theory of prolonged life in pre-civilized times. (3) There is nothing in the earliest Assyrian or Egyptian inscriptions from which we should infer that in the Abrahamic centuries a longer duration of life was enjoyed. (4) The literal acceptance of this extended span of life confronts us with fresh difficulties in the matter of the age of the Patriarchs at the time when their earliest children were born to them. (5) Even these large figures fail to bridge the interval which the researches of natural science require us to interpose between the first appearance of man and even the earliest records, going back to 4,000 B. C. It seems more candid and natural, he says, to admit that Israelite tradition, like the traditions of other races, in dealing with personages living in prehistoric times, assigned to them an abnormally protracted period of life. Hebrew literature does not in this respect differ from other literature. It preserves the prehistoric traditions. The study of science precludes the possibility of such figures being literally correct. The comparative study of literature leads us to expect exaggerated statements in any work incorporating the primitive traditions of a people. It is worth while observing that, as the narrative passes from the stage of prehistoric tradition to that of national memoirs, the span of life is reduced from that of fabulous length to that of normal duration. The antediluvian Patriarchs are accredited with lives from 700 to 960 years ; the post-diluvians with 200 to 600 years ; the Israelite Patriarchs with 100 to 200 years ; and in the days of the Israelite monarchy the length of life was the same as now (cf. *Psa.* 90 : 10).

"The Sons of God and the Daughters of Men." In the same article Professor Ryle discusses the much mooted passage, *Gen.* 6 : 1-8. He considers it an extract from some very ancient source, and a plain, straightforward